

## FIFTH ADHYAYA.

## MANDALA VIII. CONTINUED.

## VII. CONTINUED.

## SrfKTA IX. (LXVIII.)

The *Rishi* is PBIYAMEDHA. of the race of ANGIEAS ;  
 the deity of  
 the first thirteen verses is IKDBA, and of the six  
 last the gift  
 of EIKSHA and ASWAMEDHA. ; the metre of the first,  
 fourth,  
 seventh, and tenth verses is *Anusktu'bh*) of the  
 remainder  
*Qdyatri*.

l<sub>m</sub> Most powerful liSTDRA, protector of  
 the good,  
 we bring thee here, rich in Achievements  
 and snbduer  
 of enemies, as a car for our protection  
 and weal.<sup>1</sup>

2. Great<sup>2</sup> in power, rich in deeds,  
 mighty one,  
 adorable,<sup>3</sup> thou hast filled (all  
 things) with thy  
 universal majesty.

3. Thou<sup>4</sup> mighty one, whose hands in  
 thy might  
 grasp the all-pervading<sup>5</sup> golden  
 thunderbolt-

4. I invoke (!NDRA) the lord of that  
 might which

<sup>1</sup> *Sdma Veda*, I. 4. 2. 2. 3; II. 9. 1. 3.  
 1 (with a slight  
 variation).

\* *Sdma Veda*, II. 9. 1. 3. 2.

<sup>3</sup> *Mate* is left unexplained by Sayana, unless  
*pujaniya*, <sup>1</sup> ador-  
 able/ is its interpretation; he explains it as  
*stotavya* in viii. 18.

7. The St. Petersburg Diet, reads *viswaydmat*  
 as an epithet  
 of Indra, <der liberal! seine Gedanken hat."

<sup>4</sup> *Sdma Veda*, II. 9. 1. 3. 3.

<sup>5</sup> *Jmayantam* Sayana explains as *prithivydm*  
*sarvato vydpnu-*

*vantam*> the St. Petersburg Diet, as "  
bahnbrechend,"